

Flores Regij.

OR,
PROVERBES
AND
APHORISMES,
DIVINE AND
MORALL.

As they were at severall
times vpon sundry occasions,

Spoken by his Most Excellent
MAIESTIE,

JAMES,

of famous Memory King of
Great-Brittain.

Collected by J. L. S.

LONDON,

Printed by B. A. and T. F. for Ben:
Fisher. 1627.

First Part

PROVERBS

AND
APHORISMS,
DIVINE AND

MORAL.

As they are at present
in use upon many occasions
of private and publick devotion

JAMES

King of



Collect

LONDON

Printed by B. A. and J. for J. D.

1677

Flores Regij.



PROVERBES
AND
APHORISMES,
DIVINE AND
MORALL.

I.



ORDERS
are not
the difference of
good men and bad,
A for

for euery man
speakes, therefore
how noble a thing
is *Vertue*; when no
man dares professe
any thing.

2.

I loue not one
that will neuer bee
Angry: For as hee
that is without
Sorrow, is without
Gladnesse: so hee
that is without

An-

Anger, is without
Love.

3.

There are De-
grees of men in re-
spect of one ano-
ther, in respect of
G O D all are e-
quall, all are to
use like Dutie,
like Reuerence, to-
wards him: All are
alike beggers at
Gods doore.

A 2

Wè

Wce are departed
noe further
from the Church
of *Rome*, then they
from their first
IESVS.

Giue mee the
heart of a *Man*,
and out of that
all other his deeds
shall bee accep-
table.

In

6.

In Cloathes, I
would haue a fa-
shion should chuse
a man, and not a
man the fashion.

7.

It is one of the
miserics of Man,
that when hee is
full of dayes, and
neere his end, that
then hee should
Loue life most.

A 3.

It

8.

It hath like operation, to make *Women* Learned, as to make *Foxes* tame, which teacheth them onely to steale more cunningly. The possibility is not equall, for where it doth one good it doth twenty harme.

Pa-

9.

Parents may forbid their Children an vnfit match, but they may not force their consent to a fit.

10.

No Countrie can be called Rich wherein there is Warre ; As in the Low Countries, there is much money,

A 4 but

but the Souldiers
haue it in Pay
from the Gouver-
nours, the Boores
haue it for victuals
of the Soldiers, the
Gouernours haue
it from them a-
gaine in taxes :
So there is no Cen-
ter, no Honour.

11.

No man gaines
by Warre, but hee
that

that hath not
wherewith to Live
in Peace.

12

God accepts the
intent before the
deed, for if a
Man doe Justice
because he would
bee Counted just,
and not for Gods
glorie, not because
hee stands answe-
rable to GOD, if
hee

hee doe otherwise,
or if hee punish a
man rightly, but
withall satisfie his
owne mallice ;
both these are a-
bominable : if hee
giue Almes onely
for his reputation
sake , this is a
wicked Deed, be-
cause there is *Nul-
lum medium*, what-
souer is not of
Faith

Faith is sinne.

13.

No man shall
doe ill, that thinks
ere he vndertakes,
what the end will
bee, not what his
passion would haue
it to be.

14.

Time is the ef-
fence of manie
Lawes, so that a
King may do well
at

at diuers times,
both in making
and abrogating the
same *Law*.

15.
I should thinke
it a signe that
G O D loues mee
not, if I should
kill a man by
chance, I would
most vnwillingly
doe that ill, which
it lyes not in my
power

power to amend.

16.

I doe not thinke
the greatest Clerkes
are nearest Hea-
ven, much of their
knowledge is su-
perfluous ; For
BELLARMIN
makes 400. questi-
ons of *Faith*, and
not tenne of them
which toucheth
our

our Saluation to
vnderstand.

17.

Many haue at-
tempted to make
Glasse malleable,
and so Gold arti-
ficiall, but both
in vaine; for
GOD doth euer
crosse the inuenti-
on of Man, least
hee should reioyce
in his owne worke.

The

18.

The persons of
all men are to be
alike. Equall to
vs, and our *Hate*
or *Loue*, should
onely goe accor-
ding to their *Ver-
tues* or *Vices*. These
bonds of kindred
should onely com-
maund vs in all
Ciuill duties, but
not our iudge-
ments,

ments. And particular iniuries should onely make vs hate that particular deede, but not the Doer in generall.

Men of high vnderstanding as they doe many things aboue the Common straine: So they often fall
into

into greater errors, then those of meaner Capacitie, which in all their Actions, will rather doe nothing faultie, then any thing extraordinary being of a temper better mixt then the former.

20.

The Deuill alwaies auoydes the
B meane,

meane, and waites
vpon extremities;
So hath he sought
to deuide the world
betwixt *Athisme*,
and *Superstition*.

21.

All extremities
come round to
one end, the sim-
ple obedience of
the *Papist*, and
the no obedience
of the *Puritaine*,
the

the one breeds
Confusion, the o-
ther, Ignorance and
Securitie.

22.

The end of the
Law, is to punish
sinne when it is
Committed; But
to keepe it from
being Committed
it cannot; As the
Pope which thinks
by allowing Forni-

B 2

cati-

cation to auoyd
Adulterie.

23.

The wisdom
of a King is chiefly
scene in the e-
lection of his Of-
ficers, as in places
which require a
peculiar sufficien-
cie, not to chuse
them that hee af-
fects most, but to
use euery man ac-
cor-

according to his proper fitness.

24.
Vertue is easier then Vice, for the essentiall difference betwixt Vice and Vertue, is Truth and Falshood: And it is easier and lesse paines to tell truth then a lye: And for vices of the senses, Custome is

B 3 all

all in all ; for to
 one that hath liued
 honestly, it is as
 much paine to
 Commit sinne, as
 for another to ab-
 staine

25.

It is likely that
 the people will
 imitate the King
 in good, but it is
 sure they will fol-
 low him in ill.

26

I haue beene
often deceiued, yet
will I neuer leaue
to trust; neither
shall the falschood
of some, make me
think there is none
honest.

27.

All that euer
writ of CHRIST,
said, hee was an ho-
nest man, they had

B 4

so

all in all ; for to
 one that hath liued
 honestly, it is as
 much paine to
 Commit sinne, as
 for another to ab-
 staine

25.
 It is likely that
 the people will
 imitate the King
 in good, but it is
 sure they will fol-
 low him in ill.

26

I haue beene
often deceiued, yet
will I neuer leaue
to trust; neither
shall the falsehood
of some, make me
think there is none
honest.

27.

All that euer
writ of CHRIST,
said, hee was an ho-
nest man, they had

B 4

fo

so much naturall
sight as to see his
Ciuill goodnesse,
but they wanted
the supernaturall to
perceiue his God-
head.

28.

The same sen-
tence with diuers
Relations may be
both Holy and
Diuelish.

29.

I wonder not
so much that Wo-
men paint them-
selues, as that
when they are
painted men can
Loue them.

30.

Of all the num-
bers of men, that
haue beene slaine
in the Warre, not
the tenth part haue
beene

beene fighting but
flying.

31.

PARSONS erres
in his resolution,
in making the diffi-
cultie of our Sal-
uation, to lye in
the hardnes to
finde Gods mercy;
when indeed, it
consists onely in
the right seeking
of it; for then the
other

other is sure.

32.

God hath distributed his benefits
so equally, that
there is no Coun-
trie which excel-
leth not all other
in some thing,
so that as it bor-
roweth so it len-
deth : So in men,
there is no one
excelleth so in
one

one thing, but
hath neede of ano-
thers wit in some
other; From these
two proceeds all
Traffique and So-
cietie.

33.
The Art of *Phi-
sicians* is very im-
perfect, for I doubt
not but for every
Disease, there is
in Nature a *feue-
rall*

rall *simple*, if they
could finde it out :
So that their Com-
pounds doe rath-
er shewe their
ignorance, then
their knowledge.

34.

The Deuill where
hee cannot haue
the whole, seekes
euer to get one
part of the Soule,
either the Will or
the

the *Vnderstanding*,
 which hee may
 come easiest by;
 as in *Protestants* the
 the *Will*, in *Papists*
 the *Vnderstanding* :
 A learned *Papist*
 and an ignorant,
 are of two *Reli-*
gions.

35.

The *Papists* *Re-*
ligion is like *H O-*
M E R S *Ilhades* of
 the

the seige of Troy, or
VIRGILS *Aeneids*
of the beginning of
Rome, both of them
had a foundation
of truth, so had
the Papists the
Bible: But they
haue all added so
much, that the
first Truth is al-
most lost.

36.

G O D neuer
failes

failes of his word,
but where hee
threateneth ill to
Man, as in punish-
ing *Ninie*, but
alwayes performes
where hee pro-
miseth good, that,
or better, as hee
promised to A-
BRAHAM and
his seede, euer-
lasting earthly bles-
sednesse, and in
stead

stead of that, gaue
them *Heavenly*.

37.

Not onely the
Deliuerance of the
Jewes, till they
came to the Land
of Promise, but
euen their Dayly
preseruatiō was
miraculous: for,
there was neuer a-
ny noted Plague in
Ierusalem, though

C

it

it stood in a hot
Climate , which
had it beene, would
haue endangered
the whole Nation,
it beeing to as-
semble thither
twise euery yeare
of necessitie.

38.

Men are often
in arguing, carried
by the force of
wordes further a
sun-

funder, then their
question was at
first, like two Ships
going out of the
same haven, their
Iournies end is
many times whole
Countries distant.

39.

Cowardize is the
mother of *Crueltie*;
It was onely *Feare*,
that made *Tyrants*

C 2

put

put so many to death, to secure themselves.

40.

That fashion among the *Romaines* of killing themselves, was falsely called *Fortitude*, for, it was onely to preuent the power of *Fortune*; when indeed, *Virtue* lies within quite

quite out of her reach. Nor can any man be ouercome but of himselfe: And so most truly were they, when they fled to Death for a refuge against Death.

41.

It is easier to re-
claime a man from
any Heresie, then
to Conuert an A-

C 3 *thiest*

thiest to the *Truth*:
For to belecue, is
the first Degree
Common to all
Religions: And an
Athiest is to bee
brought so farre,
before he come to
chusing.

42.

All Gods mira-
cles are aboue Na-
ture, but neuer a-
gainst Nature, for
that

that were to de-
stroy his owne
worke, which he
cannot doe, but he
may excell it: ther-
fore the miracle
of the *Papists Tran-*
substantiation being
against *Nature*, is
false.

43.

Types are the I-
mages of the mind,
which God allow-

C 4

cd

ed the *Jewes* to
keepe them from
Images of the sence,
and to shew them,
that his worship
was to be in Spirit
and Truth.

44.

The Church at
Rome, fell at first
from her puritie
into *Infirmities*, then
into *Corruptions*,
then into *Errours*;
and

and lastly, into abominations. GOD still punishing Sin with sinne.

45.

Most Heresies haue proceeded, from mingling Philosophie with Religion; from that and pollicie, haue all the Papist errors risen: when CHRIST tels them,

them, that flesh
and blood cannot
inherit the king-
dome of Hea-
ven.

46.

Wee cannot
conceiue Eternitie
but by *Faith*, wee
cannot vnderstand
what G O D is;
and of that igno-
rance comes all
sinne, for surely
if

if wee knew him,
wee would not of-
fend him.

47.

Men as often
fall out about small
things as great,
because after the
first contradiction,
they maintaine
themselues not the
thing.

48.

Before CHRIST
came,

came , it was enough for the *Fathers* to belecue only , since they must belecue and vnderstand both.

49.

Those *Princes*, which seeke to secure themselues by blood ; shall finde, that the more they kill, the more they haue needs to kill.

The

§ 50.

The *Church* is to be beleueed, in the interpretation of the *Scripture*, but not directly against it; for when it differs from that, it is no longer the *Church*.

§ 51.

There are three kindes of *Wisedomes* that vse to be in
Kings,

*Kings, A sanctified
Wisedome, A Wise-
dome* which often-
times straines it
selfe to a lesse euill,
so to auoyde a
greater, and a
Wisedome of false-
hood ; the first,
is both lawfull
and necessarie ; the
second, is lawfull,
but not necessarie ;
the third, neither.

All

§ 2.

All Gouvernements howsoever in their Constitutions, in their practice tend to a *Monarchie*; And wheresoever the better sort of the people beare rule, there is alwayes some one that resembleth a *King* amongst them:

them : yea? though
in the *State* of *Ve-*
nice, the *Duke* is
but as it were a
dead name ; yet
were it impossi-
ble, that their
Common - wealth
should long vp-
hold it selfe, with-
out him.

53.

The preseruati-
on of the *Bible*, is
mi-

miraculous, that
it should remaine
pure, and intyre,
after it had passed
the hands of Infidels
which sought
to destroy it, of
Heritiques which
sought to peruert
it, to their owne
aduantage.

§ 4.

No indifferent
gesture, is so sel-
dome

dome done without sinne, as laughing; for, it is commonly raised vpon things to bee pittied; And therefore *Man* onely can laugh, and he onely can sinne.

55.

GOD made one part of *Man* of earth, the basest element, to teach him

him *Humilitie*, his
Soule proceeded
from the bosome
of himselfe, to
teach him *Good-
nes*: So that if
hee looke downe-
ward, nothing is
viler: if hee cast
his eyes to Hea-
uen, hee is of a mat-
ter more excellent
then the *Angells*;
the former part,

D 2 was

was a type of A-
DAM; the second,
of CHRIST,
which giues life to
that, which was
dead in it selfe.

56.

Much money
makes a Countrie
poore, for it sets
a dearer price vp-
on euery thing.

At

57.

At what time
the *Gospell* did
flourish, all kinde
of Learning did e-
uen abound, and
vpon the decay
thereof, there came
alwayes a vaile
of darkenes vpon
the face of the
earth: The reason
is a part of *Reli-*
gion, but Errour
D 3 and

and Superstition,
is the safer by Ig-
norance.

§ 8.

A lye of errour,
is a fault of Cre-
dulitie, not of false-
hood; But a pre-
sumptuous lye, is
that which a man
makes, as G O D
made the world
of nothing.

All

59.

All Gods Actions are for our good, either Spiritually, or Temporally although wee cannot comprehend them at euery time.

60.

There is not that thing vpon the earth, (that well examined)

D 4 yeilds

yeilds not somewhat worthie of knowledge; That *Diuine Artizan* that made them, neuer fashioned any thing vnprofitably, nor euer set forth any of his workmanship without some inward Vertue.

61.

The gifts of
the

the minde are not easily obtained, you must practise them with great paine, and difficultie, and good reason; for it were pittie such pretiousnes, might be had for the taking.

62.

It must needes shew the *Papists* Reli-

Religion to be ill,
that they would
plant it by *Liber-*
tie and *Warre*;
whereas the *true*
Catholique Religion,
rose by *Fasting* and
Prayer.

63.

Whatsoever is
spent in earthly
vanities, they ei-
ther dye before vs,
or shortly follow
after

after vs, for all pleasures that are sensuall, and haue not reference to the maine end of mans *Creation*, (which is the seruice of G O D) are vaine and of no importance, but meere foolerie.

64.

When G O D
destinates a man
to

to doe good, hee
makes euery oportunitie and occasi-
on (though it seem
neuer so harsh in
mans eyes) to turne
to his good and
G O D s glorie; But
when G O D leaues
man to himselfe,
hee makes more
opportunities then
hee findes, and
without occasion
takes

takes occasion to
worke his owne
ruine to his owne
shame.

65.

It is good to
propound a man
Fame, Greatnes, Ho-
nor, and Estimation,
for wading to find
these, hee may
happily meete with
Honestie, Tempérance,
Fortitude and Pati-
ence,

ence , And many times they that will not vndergoe Actions for Vertues sake , will for Ambition.

66.

An ill name may be free from Dishonestie , but not from some follie ; we should not onely be free from sinne , but from

from suspition,
for it is not enough
to bee well Liued,
but well repor-
ted, and often-
times weightie
matters are as much
carried by repu-
tation as substance.

67.

Misfortunes are
not acceptable in
any kinde, yet
those

those are indured
with most ease,
that come rather
by destinie, then
by deseruing.

68.

In expence it is
good to bee nei-
ther pinching nor
prodigall, yet if
meanes allowe it,
rather thought a
little profuse then
too sparing, but
the

the best way is,
to make abilitie
(which must al-
wayes bee measu-
red, by the iust
Rule of our pro-
per Reuenue) our
compasse, to faile,
and lyne, to walke
by; And for ex-
traordinary expen-
ces, wee must li-
mit them by the
worth of the oc-
E cas-

caſion , for in
maters that re-
turne not , wee
may bee more
magnificent.

69.

Hec is not wor-
thie to Command
others, that cannot
gouerne his owne
affections and vn-
reasonable appe-
tites.

No

70.

No text of Law
can be so certaine;
wherein, the cir-
cumstances will
not make a varia-
tion.

71.

Justice should
bee blinde, and
friendlesse, it is not
by it, that, those
that are in authori-
tie, should Reward
E 2 their

their friends, or
Crosse their ene-
mies.

72.

Though out-
ward Peace bee a
great blessing,
yet it is farre in-
feriour to Peace
within, as Ciuill
warres are more
cruell and vnnatu-
rall then warres
abroad.

All

73.

All *Vertues* turne
to *Vices*, when
they become the
servants of impi-
etic.

74.

All Complai-
ners bee natu-
rally giuen to ex-
aggerate their owne
griefes and mul-
tiplies thereupon,
As Papists doe

E 3

in

in England.

75.

As a thing which
is good ought not
therefore to be
abused, so ought
not the Lawfulness
of a good thing be
forborne, because
of the abuse therof.

76.

Euery Man ought
to discerne wisely
and truly of euery

Ver-

Vertue and Vice, according to the true qualities thereof, and not according to the vaine conceits of men.

77.

Indifferent things if they be necessary, as food, sleepe, and such like, in the qualities or forme of vsing the, may smell of *Vertue* or *Vice*,

E 4 and

and bee great fur-
therers to any of
them.

78.

If our whole
life were deuided
into foure parts,
three of them
would bee found
to bee consumed,
on Meate, Drinke,
Sleep, and ynnec-
cessarie employ-
ments.

There

79.

There is great
Difference betwixt
Iustice and *Equitie*;
for *Iustice* by the
Law, giueth euery
Man his owne,
and *Equitie* in
things Arbitriall;
that which is mee-
test for him.

80.

Drunkennesse is
a beastly *Vice*, and
hath

hath this proper-
tie, that it is one
of those *Vices* that
increaseth with
age.

Medecine hath
that *Vertue*, that
it neuer leaues a
Man in that state
wherein it findes
him.

Wee should
presse

preſſe to winne
G O D by impor-
tunitie; if wee ob-
taine not at the
firſt; and if wee
bee nor heard,
ſhould thinke, that
that which wee
ſeeke is not for our
good.

83.

A ſmall ſinne
wilfully commit-
ted, is farre more
grie-

griuous before
G O D, then a grea-
ter committed in
a suddaine passion,
when Conscience
is a sleeper.

84.

The thing onc-
ly which without
intermission, wee
are bidden to doe,
is to *Pray*: For
as for other things
they haue their
owne

owne time, but
Prayer is neuer
out of season.

85.

Wee should not
bee like the *Puri-
taines* in our pray-
ers, who speake to
GOD as to their
fellowes: and sit
at CHRIST'S
table, as with their
Companions, Let
vs ioyne reuerence
with

with the sweete
confidence wee
haue in GODS
Loue.

86.
Bread without
the staffe of bread,
which is Gods bles-
sing, is no bread;
For without this,
euen although it
be in our mouthes,
wee shall die for
Hunger, like the mi-
sera-

scable rich man,
that in his grea-
test abundance of
all things, dyed
for want.

87.

Wee pray in
vaine, GOD to
saue vs, from
temptation, if at
euery occasion we
runne vnto it: Like
one who volunta-
rily stickes in the
dirt,

dirt, and cryes for
helpe from those
that passe by.

88.

How can wee
paint Gods face,
when MOSES,
the man that euer
was most familiar
with GOD, ne-
uer saw but his
backe parts.

89.

Put case, the
Crosse

Crosse had a *Ver-*
tue of doing mira-
cles ; as P E T E R S
shadow had , yet
doth it not follow,
that it is lawfull to
worship it, which
P E T E R would
neuer accept of.

90.

If the *Pope* may
erre a as *Man* , but
not as a *Pope* , I
F would

would know why
the *Pope* doth not
instruct or reforme
the *Man*, or
wherefore the *Man*
doth not require
the *Popes* instru-
ctions.

91.

They are fooles,
who because it is
said, Examine your
selues, and come,
will not commu-
nicate

nicate till they bee
as they thinke
perfect; forgetting
that C H R I S T
came into the
world, not for
the healthfull but
sicke, and that
we come vnto
that Table, to bee
refreshed with that
Spirituell foode,
bringing nothing
with vs but a
F 2 pur-

purpose to amend.

92.

Many doe de-
ceiue themselues, in
saying, they care
not for the *Father*
or *Mothers* Curse
(so they deserue
it not;) But be-
ware, you must
not inuert the
order of Nature,
in iudging your
Su-

Superiours, chiefly in your owne particuler ; For euer, the blessing or curse of the Parents , hath a Profitique power ioyned with it.

93.

Beware of swearing and lying, though but in icast ; For oathes, are but an vse,
F 3 and

vse and a sinne
cloathed with no
delight or gaine:
and therefore, the
more vnexcusable
euen before men.

94.

The *Dewill* ne-
uer assailes a man,
except hee finde
him cyther voyde
of knowledge, or
of the feare of
GOD.

If

95.

If a *Man* shall
once take vpon
him, to call that
light, which GOD
calls heauie, that
sinne *Veniall*, which
GOD calls *Griuous*,
measuring any one
sinne by the mea-
sures of his lust
and appetite, and
not of his *Consci-*
ence, what shall

F 4

let

let him to doe
with the next, that
his affections stirre
him to, the like
reason seruing for
all, and so goe
forward till hee
place his whole
corrupted affecti-
ons in (G O D S)
roome.

96.

As none can
bee Schollers in a
Schoole,

Schoole, and not
bee subiect to the
Maister thereof,
so none can studie
or put in practise
the Circles and art
of *Magicke*, with-
out Committing
any horrible de-
fection from GOD.

97.

Treasurers and
Vsbers, are Com-
monly

monly hated in Court; because of necessity, they must giue Denialls and Disgraces.

98.

The Honour of a King, stands in the multitude of the People, and his strength and safetie, in the Love of his Subiects.

They

99.

They are not
fit for the Court,
that are cyther ob-
stinate in Opinion,
or vncourteous in
Carriage, where-
fore, the noble
minde is most fit;
For they are al-
wayes more cour-
teous, to take
things in good
part, then the
baser

baser sort.

100.

Euery age breeds
some exorbitant
Spirits, who turne
the edge of their
owne sufficiencie,
vpon whatsoeuer
they can Deuoure
in their ambitious
apprehensions, see-
king rather a great
then a good Fame,
and holding it the
chic-

chiefest Honour to
bee thought the
wonder of their
times, which if
they attaine vnto,
is but in the Con-
dition of Mon-
sters, that are ge-
nerally much ad-
mired, but more
abhorred.

IOI.

Friendship is of
that nature, as it
al-

alwayes desires to
bee entertained
with mutuall good
offices, therefore
we must not suf-
fer it to growe
cold, for coldnes
is a Degree of
Deadnes.

102.

They that are
to make demaunds
or requests to their
Friends, must re-
gard

gard how the same
may stand with
the safetie of their
Friends, that their
motions and re-
quests may stand
with their honour
and suretie to ac-
cord vnto it.

103.

The cause of
Assembling all *Par-*
liaments, are two;
for *Lawes*, or *Mo-*
ney;

ney; The one being the sinewes of Peace, the other of Warre.

104.

Good purposes, aswell in *Princes* as priuate *Men*, haue many hinderers; therefore, when the *Cómoditie* or *Discommodities* of taking or refusing are once throughly weigh-

weighed, a speedie
resolutiō is the best
to cut off such in-
conueniencies, that
delay of time com-
monly bringeth.

105.

As the Naturall
bodie is delighted
in Change, so is also
the Politique bo-
die greedie of Alto-
ration.

G

As

106.

As a whole man
meanely able, may
doe as much as a
halfe man better
able; So an inferi-
our wit bent and
Conuersant vpon
one subiect, shall
many times with
patience and medi-
tation, dissolue and
vndoe many of
those knots and
doubts

doubts, which a
greater wit (distracted
with many
matters) would rather
Cut in two,
then vnknit.

107.

Such as are bent
to hold with the
Difficulties of effecting
any thing,
are Commonly against it.

G 2 Many

108.

Many neglect the
 wisdom to mainte-
 taine themselves,
 that GOD hath be-
 stowed vpon them,
 and so worthily
 suffer by their own
 follic.

109.

In Ciuill Actions
 hee is the greater
 and deeper Poli-
 tick, that can make
 other

other men the instruments of his will and ends, and yet neuer acquaint them with his purpose; So as they shall doe it, and yet not knowe what they doe; Then he that imparteth his meaning to those that hee employeth.

IIIO.

GOD made Angels pure mindes bodylesse, Beastes bodies mindelesse, but Man both bodie and minde the Horizon betweene both.

III.

Errours by mistaking should not bee too rigorously censured, but errours

rours that bee wil-
full, should not
bee spared.

112.

The dutie of a
Magistrate, confi-
steth in three espe-
ciall points, in Ru-
ling, Teaching, and
Iudging, that he be
Wise to Gouverne, Ver-
tuous to giue Exam-
ple, and Impartiall to
Iudge.

G 4

It

113.

It is not fit that any thing should succeed well with the wicked, for it is a punishment of his fault.

114.

As it is a principle of *Nature*, that *Putrification* is more contagious before maturitie then after, so it is a position
on

on of Morall Philosophie, that men abandoned to vice, doe not so much corrupt manners, as those that are halfe good & halfe euill.

115.

The end of mans Creation is not for the slaughter nor education of Armes, to make men cast-aways.

Ver-

116. Vertuous Men
will vse their edu-
cation military, as
wise-men doe their
weapons, for or-
nament amongst
their Freinds, a-
gainst their Eni-
mies for Defence.

117. Those Actions
that are intended
for Opinion, are car-
ried

ried with more ceremony, then ordinary.

118.

Dolus versatur in generalibus; Generals dwell too much in the ayre; therefore, hee that will not bee deceived must descend to particulers.

119.

When IVPITER speaks,

speakes, hee vses to
Ioyne Thunder to
it ; So a King
should not speake,
except hee main-
taine it by Action.

120.

CHRIST recom-
mends vnto vs, the
wisedome of Ser-
pents, not thereby
to Deceiue or be-
tray others, but to
arme our selues a-
gainst

gainst the Deceit
and treason of Hy-
poerites.

121.

There is a Hea-
uen and a Hell, Pre-
mium & Pana, for
the Elect and the
Reprobate ; but
how many other
roomes there bee,
we are not on Gods
Counsell.

Prayer,

122.

Prayer, is one of the worthiest Actions wee doe; for wee speake with GOD, and as it were enter in a reasoning with him, it brings downe GOD from Heauen, & makes him to grant our will, and dwell with vs and wee with him

Eter-

Eternally.

123.

Of Temporall
goods, wee should
pray only for those
that are necessarie,
for our being ; or
at least wel-being,
and not for those
things, that are for
Luxurie and *Super-
fluitie* ; for such, are
commonly baits
to sinne : But if
G O D

G O D grant vs also these, we should be thankfull, and soberly vse them according to our calling.

124.

It was neuer found, that blood and too much seueritie, did good in matters of Religion; G O D neuer Loving to plant the Church

Church by violence and bloodshed.

125.

The whole Scripture, chiefly containeth two things, a *Command*, and a *Prohibition*, to doe such things, and to abstaine from the contrarie; it is our Dutie to obey in both.

H

It

126.

It becomes every Officer and Commander, to know what belongs to his place, & not to encroach vpon his Superiors, so shall good order be best kept in a great Familie.

127.

In two Degrees standeth the whole ser-

seruice of GOD by
Man, interiour vp-
ward by *Prayer*, ex-
teriour or downe-
ward by *Workes*
flowing ther-from,
before the world.

128.

Hce that nour-
isheth a faction be-
tween his seruants
in his owne family,
doth nothing else,
but helpe to set his

H 2 owne

126.

It becomes every Officer and Commander, to know what belongs to his place, & not to encroach vpon his Superiors, so shall good order be best kept in a great Familie.

127.

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seruice of GOD by
Man, interiour. vp-
ward by *Prayer*, ex-
terieur or downe-
ward by *Workes*
flowing ther-from,
before the world.

128.

Hec that nour-
isheth a faction be-
tween his seruants
in his owne family,
doth nothing else,
but helpe to set his

H 2 owne

owne house on fire.

129.

Although a wicked King is sent by GOD for a Curse to his people, and plague for their sinnes; yet, it is not lawfull for them to shake off that Curse at their owne pleasures, that GOD hath laid vpon them.

The

130.

The safest guard
a King can haue, is
the *Loue* of his sub-
jects, his greatest
honour, their pros-
peritie.

131.

As *Law* is to a
well gouerned Co-
mon wealth, so are
good orders in
household govern-
ment, without
H 3 which,

which, no house-
hold can stand.

132.

Heaven is gouer-
ned by order, & all
good *Angels* there;
nay, *Hell* it selfe,
could not well sub-
sist without some
order: and the ve-
ry *Devils* are deui-
ded into Legions,
and haue their Cap-
taincs; how can a-
ny

ny Societie then
vpon earth, subfist
without order or
Degrees.

133.

Though M o-
S E S were instruc-
ted, inspired, and
Conducted, by Al-
mighty GOD him-
selfe: yet, he refu-
sed not the good
Councell of I E-
T H R O for the
H 4 man-

manner of his gouernment, which also Almighty God allowed in him.

134.

It is a certaine rule in all darke *Prophesies*, that they are neuer clearely vnderstood til they be accomplished.

135.

Many respects may Lawfully let in

in Admission, that
will not be suffici-
ent causes of Depri-
uation.

136.

No wise man can
think him a fit man
to Counsell him,
or to gouern vnder
him, that cānot go-
uerne himselfe, and
his owne Familie;
and therefore, B A-
SILIUS aduised his
Sonne

Sonne to take such
Counsellors, who
had giuen prooffe
and experience of
their wisdomc in
the good Conduct
and Direction of
their owne affaires.

137.

Emulation is the
baite of *Vertue*, for
looking into the
sweetnes of the Re-
ward, men vnder-
takes

takes the Labour.

132.

It is lesse difficult
for persons of in-
different estates, to
make their choise
of Friends, then for
Great men; yet, on-
ly safe to Pouertie;
For there hee must
bee in Loue with
himselſe, or no-
thing.

Better

139.

Better it is that matters be not stirred at all, then after they be once a foot and in motion, to giue the *Trutb* leaue to lye gasping and sprangling vnder the violence of a Forraine faction.

140.

Sometimes there is as good vse, to be made

made of dishonest,
as honest Friends;
for Poysons are as
necessarie as whol-
some Simples, if
they bee in a hand
able to prepare
them.

141.

Suggestions are
needlesse from a-
broad, when the
mischiefe is felt at
home.

Al-

142.

Although particular men of all profession of Religion, haue beene some theeves, some murtherers, some traitors; yet euer, when they came to their end and iust punishment, they cōfessed their fault to be in their Nature, and not in their
their

their profession; the
Romaine Catholiques
onely excepted.

143.

The friends of a
priuate *Fortune*, are
lesse dangerous; in
greater, there is
more gaine, and so
more losse: He that
stands without,
stands naked, and
subiect to euery
storme: who vn-
der-

derpropped so long
safe ; but no sooner
loosened, but rui-
ned.

144.

To answere an
improbable imagi-
nation, is to fight
against a vanishing
shadow.

145.

It is a true saying,
that alleaged kind-
nesse vpon noble
minde,

minde, doth euer
worke much.

146.

Too much sus-
pition begets trea-
cherie, and an ob-
stinate *Beliefe* is
dangerous follic.

147.

For a little mo-
ney, a man may
haue more from
the *Pope*, then euer
G O D promised by
I his

his grace to grant;
a remission of all
sinnes past and to
come.

148.

Present crosses,
are but preparatiues
to them wee may
feele.

149.

Let no man thinke
that hee may frame
and make his wife
as he pleaseth, that
decei-

ued SALOMON, the
wisest King that e-
uer was.

I 50.

Although we are
not stockes nor
stones, not to feele
Calamities ; yet, we
should not suffer
the feeling of them,
so to ouer-rule and
astonish our rea-
son, as it may stay
vs from taking the

I 2 best

best resolution, and
vsing thereof for
remedic that can
be found out.

151.
Age is venerable,
not in respect of
the apparence, but
in respect of the
annexion; because,
Wisedome commonly accompa-
nies such a pre-
sence.

The

152.

The *Devils* are
like the *Pest*, which
smites those surest,
which flies it fur-
thest & apprehends
deepest the perill
thereof.

153.

ALEXANDER
was not thanked
& commended for
Conquering the
World, but for do-

I 3

ing

ing it before Thirtie yeares old.

154.

It is the greatest decay to Youth, cyther not to indure good aduice, or not to belecue it, vntill their perill and ouerthrow make them see it to their shame.

155.

It is no power inherant

herent in the Circles, or in the holiness of names of God vsed blasphemously, nor in whatsoeuer rites or ceremonies, that either can raise any infernall Spirit, or limit him perforce, within or without such and such Circles; but it is the craft of the *Deuill*,

I 4 the

the father of lyes,
 who hauing first
 of all prescribed
 that forme of do-
 ing, faining him-
 selfe to bee cōman-
 ded, and restrained
 thereby, will bee
 loath to passe the
 bounds of those in-
 iunctions.

156.

Continuall expe-
 rience proues, that

Idle-

Idleneſſe, is cuer the
greatest ſpurre to
Lecherie.

157.

Man being Com-
pounded of all the
four Complexions
(whose father are
the Elements) al-
though there bee a
mixture of them all
in all the parts of
the Body, yet must
the diuers parts of
this

this *Microcosme* or little world of ours, bee diuersly more inclined, some to one some to another complexion, according to the diuersitie of their vses: that of those Discords a perfect harmony may bee made vp, for the maintenance of the whole body.

Hec

158.

He is said rightly
to serue his Coun-
trei, whose body
executeth what his
wisdome plotteth.

159.

Common affabi-
litie is commenda-
ble and not to bee
misliked, so it re-
serue the state of
the partie; other-
wise, it is not Hu-
mili-

militie but Bas-
ness.

160.

Sauces, are more
like medicines then
meate, & they serue
onely for pleasing
of the taste : and
not for satisfying
of the necessitie of
nature.

161

Wee owe all men
Salutation and a
cappe,

cappe, but not familiaritie ; For, except wee bee sure, their worthines deserves it, we betray our selues.

162.

Whatsoever GOD doth by a *Medium*, must know an end; what immediately, belongs to eternity.

163.

The Slaunderer,
and

and he that desires
to heare lyes, are
whelpes of a litter;
the one hath a De-
uill in his tongue,
and the other in his
eares.

164.

Fortune hath no
power ouer *Wis-*
dome, but of sensua-
litie, and of liues
that swimme and
Nauigate without
the

the loadstone of
discretion & judge-
ment.

165.

The disposition
of wicked men are
peruerse, *Coaction*
must force them to
goodnes, and *Corre-
ction* restraine them
from wickednes.

166.

Mans happines
doth rest in the ma-
naging

naging of his owne
time, so that euery
man may be blest
and rich in perfe-
ction, if his owne
dissolutenesse, and
vnthriftnesse, in-
curre not the con-
trarie.

167.

All qualities with-
out the direction
of Vertue ; profit
not, but overthrow
their

their possessors.

168.

When the mouth
of LAZARVS was
shut, his soares
spoke for him; so
when wee cannot
use our hands in
defence of our
Country, we should
lift them vp for our
Princes protection.

169.

If he be to be pi-

K ried,

ried, that bestowes
halfe his patrimo-
ny in Hobbie-hor-
ses; the much more
they, who hauing
but a little time
dedicate halfe to
Sleepe and Idlenes.

170.

*As Troubles come
for exercise of Ver-
tue, and increase of
Merit, so Affliction
sends many to pray-
er*

er and *fasting*, and
few men seldome
doe well, except
necessitie inforce
them; for Hunger
& Pouertie makes
men industrious, &
the Lawes make
them good.

171.

As the seruants
of GOD are known
by Humilitie and
Charitie, so the ser-

K 2 uants

uants of the *Devill*
are knowne by
Pride and Cruelie.

172.

The Confession
of our finnes doe
no lesse honour
GOD, then his glo-
ry is blemished by
Commission.

173.

Suspition is no
where so conuer-
sant and powerfull

as

as among *Princes*,
vnto whom to say
rightly, it rightly
belongs: For how-
soeuer they are,
they haue enemies;
if Good, enuious, if
Euill, some that lay
hold vpon that oc-
casion; yea, euen
their friends are
doubtfull, not be-
ing easie to be dis-
cerned, whether lo-

uers of themselves
or of their For-
tunes.

174.

To pray to the
Lord with the lips
for any Corporall
benefit, and yet to
haue the heart fixed
in confidence of a-
ny natural means,
is a kind of spiritu-
uall Adulterie.

Hec

175.

He that is not a
Philosopher, gouerns
by guesse, and will
proue a dangerous
statesman, for whē
vncontrouled affe-
ctions meeete with
high *Fortune*, they
commonly begin
Tyrannie and *Oppres-*
sion.

176.

The difference

K 4 be

betweene the godly and vngodly, is, that GOD doth visit the vngodly by punishmēts, names of Plagues, Curses, and Destructions, as the Plague of Egypt, the Curse of CAINE, the Destruction of Sodom; but the righteous, when he doth visit them, his punishments,

ments, corrections,
chastisements and
roddees, which pro-
ceed from Instru-
ction not Destru-
ction, to purge
them, not to de-
stroy them.

177.

It is not sufficient
for him, that al-
ready hath enough
to defend him frō
Basenesse and want,
only

onely to eate, and
drinke, and make
an euen reckoning
at the yeares end:
for, that is baser
then basenesse, no?
Let him doe his
Country seruice, &
purchase honour
to his House; for
wee are not in the
world for fruition,
but for Action.

There

178.

There is no difference betweene
cōmon Louers, and
common Whores,
they both flatter,
and make the name
of Love their Bands,
to serue their parti-
cular pleasures.

179.

As Mans nature
is not only to strue
against a present
smart,

smart, but to re-
uenge a passed in-
iurie; So wee see,
that Malice hath a
longer life then ey-
ther Loue or Thank-
fulnesse hath: For,
as alwayes we take
more care, to put
off paine, then to
enioy pleasure, be-
cause, the one hath
intermission, and
with the other wee
are

are satisfied; So it
is in the smart of
injuries, and the
memorie of good
turnes; *Wrongs* are
written in marble,
Benefits are some-
times acknowled-
ged, requited rare-
ly.

180.

Almesdeeds me-
rit nothing at Gods
hands, yet they
make

make him our debtor according to his gracious promise.

181.

Presumption is ever apt to drawe comfort, from the vast ocean of appetite ; But Discretion, from the sweet springs of opportunitie.

Hcc

182.

Hec Councells
best, that preferres
the cause of G O D,
before any particu-
ler.

183.

Where Good-men
are afraid, to call a
Vice by the proper
name, it is a signe
that the vice is
common, and that
great persons (whō
it

it is not safe to anger) are infected therewith.

184.

Hethat knowes not the true grounds of an euill cannot helpe it but by change, which is a Dangerous guide of a Common wealth.

Consci-

185.

Conscience, not
grounded on know-
ledge, is either an
ignorant Phanta-
sie, or an arro-
gant Vanitie; in
one extremitie the
Papists erre, in the
other the Anabap-
tists.

186.

Correction with-
out instruction, is

L. meere

meere Tyrannie.

187.

GOD which is
the great Lawma-
ker, by his Lawes
preuents sinnes; to
the end, that pu-
nishments may be
inflicted on it iust-
ly, as to auoyd I-
dolatrie, hee forbid-
deth making of
Images; Hee that
cannot lue Chaste let
him

him Marry, &c.

188.

False Miracles and
lying newes, are
the foode of Su-
perstition, which
by credulitie De-
ludes ignorant peo-
ple.

189.

God who calls
his Elect vnto him-
selfe, to make
them enioy Hea-

L 2

uen,

uen, compels none
to make defecti-
on from himselfe:
Nam, perditio tua,
ex te Israell.

Time the Mo-
ther, will bring
foorth Veritie her
Daughter, in due
season to perfecti-
on.

Riches are desi-
red

red of wise men;
onely to keepe
them from base-
nesse, and to ex-
ercise *Charitie*.

192.

A good Pastor
is the Phisition of
the Soule, and
ought to apply
his Doctrine ac-
cording to the ten-
dernesse or hard-
nesse of the Con-
science. L 3 science,

science, for want of
which Discretion,
some mens zeale
hath done hurt.

193. The

It is a point of
wisdome to main-
tayne the Truth
with as little Dis-
putation as may
bee, least a good
Cause bee mar-
red with ill hand-
ling.

The

194.

The best *Lawes*
are made out of
those good Cu-
stomes, where-
unto the people is
naturally inclined.

195.

Grosse and bru-
tish errours, are
sooner reformed,
then meaner e-
scapes, for so much
as the one cannot

L 4 bce

bee defended without Impudencie, whereas the other admits some Colour for excuse.

It is not lawfull to vse vnlawfull instruments, were it neuer for so good a purpose; for that *Axiome* in Diuinitie is most certaine and in-

infallible, *Nous est
faciendum malum, ut
bonum inde eueniet.*

197.

Valour is ouer-
come by weake-
nesse, but being
too much prized,
it turneth to vn-
bridled furie.

198.

To bestow be-
nefites of the
Bad maketh them
worse,

worse, and vili-
fith the reward
of the Vertuous.

199.

Clemencie is a Di-
uine instinct, and
worketh Superna-
turall effects.

200.

By the Devils
meanes, Devils can
nouer bee cast out;
and therefore they
are fooles, who
show to

to cure a Disease
cast on by a Witch,
seeke the helpe of
some other Witch,
whercas Prayer &
amendment of life
is the onely
Cure.



FINIS.